A

Warning to Young Men;

OR,

A Man of Bloods:

IN

An Impartial RELATION of the Horrid Murther Acted by *Robert Brinkhurſt* on his Friend and himſelf, at *Lewis* in *Suſſex*, *Anno* 1679.

with ſome Remarks and Counſels from the Whole.

Prov. 26. 26. *Whoſe Hatred is covered by Deceit, his Wickedneſs ſhall be ſhewed before the whole Congregation.*

Rom. 3. 15, 16, 17, 18. *Their Feet are ſwift to ſhed Blood. Deſtruction and Miſery are in their ways, And the way of Peace have they not known. There is no Fear of God before their Eyes.*

Lege Hiſtoriam nè fias Hiſtoria, lege judicia nè fias exemplum judicii.

Multa miſer timeo, quia feci multa proterve
Exemplique metu terreor ipſe mei. *Ovid.*

London, Printed for *Tho. Parkhurſt*, at the *Bible and Three Crowns* at the Lower end of *Cheapſide*, near *Mercers-Chappel*. 1680.

TO THE READER.

Reader,

THE *Design of these Papers is, to keep up the Remembrance of that late Dreadful Fact, hardly to be matched in Story, and that it may not be as a Nine Days Wonder, and may be Effectual to promote serious strictness in Heart and Life.*

The Authors Name is (upon Prudent Considerations) concealed, and Names of Persons (where there is no Necessity) forborn, which may obscure the History, or possibly give Offence. There hath been an En-

deavour to Write with all Plainneſs and Caution: It being a good Saying of Hugo, That it is beſt at ſome time to ſay nothing, at every time to ſay enough, but at no time to ſay all. *Now, Bleſſed be God, that thoſe that Write and Read this, have not been as this Young Man.*

Now unto him that is able to keep you from falling, and to Preſent you faultleſs before the Preſence of his Glory with exceeding Joy; To the onely Wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever. *Amen. Jude ver.* 24, 25.

THE NARRATIVE.

§. I. ROBERT *Brinkhurſt* was born at *Lewes*, in the County of *Suſſex*, *Anno* 1649. His Father was by Trade a Cutler in that Town, whoſe Induſtry and Diligence in bringing up his numerous Family, deſerveth ſpecial Commendation.

This the youngeſt of all his Children, upon his Father's Death ſet up of the ſame Trade, in *Lewes*; and was the better enabled to manage his employment, by the kindneſs of an Unkle.

If it be material to Characterize his perſon and diſpoſitions, before we come to thoſe Tragical Actions, which are the main ſubject of what followes;

He was rather tall then ſhort, inclined to be corpulent, plauſible in his external deportment; but naturally of a reſerved and ſullen humour; his ſpirit eaſily impreſſed with the black characters of revenge, and theſe not eaſily eraſed when fixed there, which gave the Devil, who was (*a*) a murderer from the beginning, the greater advantage to induce him to the Commiſſion of ſo horrid a Fact as can hardly be parallel'd.

He had arrived to the 30th. year of his age, and had he had but wit anſwerable to his age, or grace to his wit, might according to the courſe of nature have doubled thoſe years. But in him was verifyed that of the Pſalmiſt, (*b*) *bloudy and deceitful men ſhall not live out half their days.*

§ II. There was another young man whoſe unhappineſs it was to ſupply the paſſive part of this Tragedy, *William* the only Son of Mr. *John Moore* ſometime Miniſter of the Goſpel, at *Watling*

a *John* 8. 44. b *Pſ.* 55. 23.

in

in *Suſſex*, who was Apprentice to a Draper in *Lewes*; whoſe habitation was juſt over againſt the perſons before-mentioned.

This young man was of a comely perſonage, middle ſtature, and ſanguine Complexion, but troubled with an unſavoury and offenſive breath. He had too much of that Character which the Philoſopher beſtows upon young men, who obſerved them to be (*c*) apt to believe well as being little experienced in the deceit of others, and prone to judge others better than they are, becauſe taking meaſures of them by the innocency of their own intentions.

He was (though a Servant) Maſter of his eſtate, * being about 22 years of age. But was in one thing moſt unhappy (which he indeed is happy that miſtakes not in) the choice of an intimate Friend. The moſt inſtead of a Friend embrace a ſhadow, but he inſtead of this bird of Paradice nouriſhed a Cockatrice in his boſom.

(*c*) *Arist. Rhet. l. 2. c. 14.* * *About 20 l. per an.*

§. III. These two persons, both Bachelors, from Neighbours grew to be Acquaintance; and from Acquaintance, the greatest Intimates; nor were their habitations half so near as their Affections. They seemed to be as the * Philosopher said of true Friends, but one soul inhabiting two Bodies; nor did they seem to enjoy themselves, but in the enjoyment of each other. They were rarely long absent from each other, as when the season for rest called each to their home, and he that was first up in the morning, constantly left open the Casement of his Chamber for a token to the other that he was stirring.

This Friendship peradventure was not so good as great, for though it may be hoped they were not Confederate, in many of those grand evils in which multitudes † of young men are immersed; yet it may be feared there was, as of other Talents, too much precious time mispent: yea too much of that most

* *Vit. Arist. apud Laert,* † *Amicitia nisi inter bonos esse non potest.* Cicero de Amicit.

pre-

precious time ſanctified by God for his own ſervice, and that they were too forgetful of that Command, which God ſo ſtrictly requireth ſhould be remembred, namely to keep holy his Sabbath day. That Command is *vinculum legis*, and is placed near the middle of the Decalogue, to bind the two Tables together. How many great miſcheifs have taken their riſe from the breach of this Command, as leading the way to the higheſt violation of both the Tables? Mr. *Moore* was in a Family of good order, but on thoſe days he was commonly to much at *Brinkhurſt's*, and ſpent his time to too little purpoſe there. There were other wayes not juſtifiable that they united in. They eat the fat and drank the ſweet, if not to drunkenneſs, yet to ſome meaſure of exceſs, making proviſion for the fleſh, &c. *Brinkhurſt* had a convenient ſmall garden-plot, theſe young men to ſtore it with Flowers, did not ſcruple to rob other Gardens for the Planting of their own. It may be they robbed Gardens as *Auſtin* the fruit-tree, only out of a fooliſh humour little

conſidering the ſin that was in it. Thus was their Friendſhip no whit in the Lord; And a bad beginning ſeldom hath a good end.

§. IV. *Pythagoras* * made Friendſhip to conſiſt in a certain harmony and congruency of minds: but as an inſtrument, though never ſo exactly harmonized, through the ſlacking of ſome ſtring may jar and become diſſonant, 'till that be ſcrewed up again and made conſonous: So the ſpirits of Friends are not harmonized into ſuch a firm conſent, but differences may interpoſe to a degree of eſtrangement: and thus it fell out between theſe two young men, ſome miſunderſtanding (concerning what ever it were) aroſe, which for a time occaſioned ſome kind of diſtance between them.

This, the Devil joyning in with it, ſet *Brinkhurſt* upon the ſtudy of Revenge, and ſuch revenge as nothing but the Life of the other could ſatiate. He,

* *Laert. in Vit.* Pythag.

poor

poor young man, ſoon forgat the offence he had taken, the eſtrangement with him ware off, and he ſoon returned to his wonted intimacy. But with *Brinkhurſt* the old grudge—*manet altâ mente repoſtum*: though he more cunningly than wiſely diſſembles a forgetfulneſs of all former offence, that ſo under the vizard of Friendſhip he might the more advantagiouſly act that deadly miſcheif, (*d*) which his heart then travelled with. No way ſo effectual as—*ſub amici fallere nomen*. (*e*) He ſpake peace to his Neighbour but miſcheif was in his Heart. Unhappy Mr. *Moore* his (*f*) Soul had long dwelt with him that hated Peace.

§. V. And now the Life of his Friend being the prey he hunts after, his great ſtudy is how he may effect the Murder with concealment of the Murderer, which that he may do, he projects to caſt the imputation of it upon a young man who had the preceding Summer come

d *Pſal.* 7. 14. e *Pſ.* 28. 3. f *Pſ.* 120. 6.

down

down from *London*, to visit his Friends about *Lewes*, and had fallen into an intimacy with Mr. *Moor*. Thus attempting to kill one man out-right, and to Murder another at least in his reputation, and (according to *Brinkhursts* confession since) the whole business was managed according to the following account,

Brinkhurst going to *London*, some Moneths before, somewhere in *Bishops-gate-street*, buyes a quantity of yellow Arsenick; and going into a by Alehouse in the same Street, desired a stranger he casually met with there, to write a Letter for him, which he directs for Mr. *Moore*. This Letter was managed as coming from that young man in *London*, whom he designed to make the cover for this his wicked design, and was to this effect. *That he had consulted with a Doctor in* London, *about Cure for his unsavoury breath*, (a fatal Cure it was to cure his breath by stopping of it) *and had received from him this powder which would be effectual for his Cure.* This Letter was dated from *London* and subscribed

ſcribed. *J. N.* Thoſe being the initial Letters of the young mans name. This letter *Brinkhurſt* ſeals up with the powder, and leaves it with one in *Southwark*, to ſend by the *Lewes* Carrier, which was done accordingly, and it came to Mr. *Moor*'s hand, who went joyfully with it to *Brinkhurſt*'s houſe, being glad he had obtained a remedy for the removal of ſo great an offence, as the unſavourineſs of his breath was both to others and himſelf; and he leaves the powder with *Brinkhurſt*, 'till convenient time ſhould come for the taking of it. It is ſtrange indeed that a Letter under ſuch improbable circumſtances could poſſibly obtain Credit with Mr. *Moore*, but much of this muſt be imputed to juvenile credulity and inconſiderateneſs, impoſed upon alſo, no doubt, by the perſwaſions of *Brinkhurſt*, who had now the advantage (if one may call it ſo) to be the expoſitor of his own diſguiſed Letter.

Yet was not the young man ſo venturous neither, as to ſwallow this doſe till he had firſt written to his Friend in *London*,

London, (from whom he ſuppoſed it came) to know whether he might with ſafety venture to take the whole at once. The young man writes, but unhappily puts his Letter into *Brinkhurſt's* hand, to deliver for him to the Carrier, but he inſtead of delivering fallacioufly detains it in his own hands, and writes to his Friend in *Southwark*, with whom he had formerly left the powder for conveyance to write to Mr. *Moore* at *Lewes*, according to a preſcript form which he ſent him incloſed, the ſum of which was, That he muſt take the whole at once which Letter was as the former to be ſubſcribed. *J. N.*

This Perſon in *Southwark* whether fearing there was ſome ill deſign in it, or for what ever other cauſe, ſends no Letter; and thereby fruſtrates *Brinkhurſts* expectations, who fearing the conſequence of theſe delays, diſpatcheth another Letter to the ſame Perſon in *Southwark*, who would not ſo much as give that any reception, whereupon the Porter brought it back again to the Carrier, and the Carrier to *Lewes*. God

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ſo ordering it for the more ſpeedy and effectual diſcovery of this Fact. More muſt be ſpoken of this Letter hereafter, but at preſent we will pretermit it for the intireneſs ſake of our Hiſtory, and ſuppoſe it to lye ſealed in the Carriers hands, as indeed it did for a time.

Brinkhurſt not finding his Friend in *Southwark* to anſwer his expectation, ſurprizeth a young man at *Lewes*, who came a Stranger to Town and had been peradventure about a week there. It is ſaid alſo that the young man was drunk when thus drawn in. Sad extremity when one ſin muſt be pleaded for the extenuation of another, and which that very ſin gave advantage unto! what wickedneſs may not a drunkard reel upon? This young man he gets to write what he ſhould endite, which was a Letter to Mr. *Moore* ſtrictly requiring him to take the whole at once, which (though written at *Lewes*) was dated as from *London* and ſubſcribed. *J. N.* Upon the receipt of which Mr. *Moore* reſolves to take the full doſe.

But during theſe various agitations the

the Poyſon lay ſome conſiderable time in *Brinkhurſt's* cuſtody, who as himſelf hath hinted, had fluctuating thoughts about it, ſometimes reſolving to diſpatch it away, and at other times reſolving to diſpatch the other by it, which laſt, tho worſt reſolves overcame the former.

§. VI. The poor abuſed young man, on that fatal eighteenth day of *November*, takes the Poyſon out of *Brinkhurſt's* Cuſtody, and juſt upon his going to bed ſwalloweth the whole quantity, but immediately fell into extream Vomitings, nor did he void any urine from that time.

Phyſitians were conſulted, and ſuch remedies applyed as the patient could be prevailed with to take. Very deſirous the Doctors were to know what the potion was that ſhould produce ſuch violent effects: He acquainted them it was a powder for the cure of his breath ſent him by a Friend at *London*, naming the Perſon he ſuppoſed the Letters came from, and refer'd them to the Letters themſelves, which were upon his file: in which miſtake this young man lived and died.

Du-

During his Sickneſs he would oft call for the Cutler [i. e. *Brinkhurſt*] who was moſtly with him throughout his Sickneſs. It may alſo be ſuſpected that he further promoted his Ruine by gratifying his averſation from Remedies, and helping him unſeaſonably to Beer which he much craved for.

On the *Saturday* following the ſick young man finding great Decays, made his Will, and thereby gave a Legacy of Fifty pounds to *Brinkhurſt*.

On the Lords day he ſenſibly decayed, and the evening of that day dyed.

As *Brinkhurſt* had been with him in his Sickneſs, ſo was he preſent at the inſtant of his Death, was aſſiſtant in laying him forth, and putting him in his Coffin, and when the time for his Interment came, helped to bear him to his grave. But oh! what a Complicated peice of wickedneſs was here? To Plot the deſtruction of a Man! and that his very Friend! and that with ſuch conſulted deliberation! to draw 2 or 3 others to a promoting (tho never ſo unwittingly) a Fact ſo Horrid! induced

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to all this not by any Temptation of Profit or the like, but purely guided by a principle of Inveterate Revenge, and that dissembled over by a pretence of Friendship. And after all, to endeavor to cast the Imputation of it upon another young man! For the Murderer to be present from first to last, and see all the dreadful effects of his own Poyson, while the innocent young man continued to his death to heap kindnesses upon him!

One further Remembrance *Brinkhurst* had, *viz.* Mr. *Moore's* Picture which he chose rather to hang there than at his Masters, and it hung by *Brinkhurst's* bed-side, till after he was Apprehended. What heart could act and bear all this, that makes the ears of them to Tingle that hear of it, but that that is is harder than the neither Milstone? To sin thus with a high hand, with a hard heart, with a stiff neck, with an iron sinew, with a brow of brass. It were incredible that so much wickedness could lodge in the heart of man, but that nothing evil is incredible of that, which

is

is (*g*) deceitful above all things, and desperately wicked who can know it?

§. VII. At first *Brinkhurst* was of all men the least suspected to be the Author of this Fact against his own Profit, as well as his Friends life. But whilst his Sin lay hid from the Eye of men, there was a Conscience within him that told him he was the man, and a God above him who had seen all and was bringing things about towards a Discovery.

From the time of the young mans Death, *Brinkhurst* had no quiet in his mind; he enjoyed not himself in the day time, nor cared to lye alone in the night. But those that knew these things imputed it to the deep impressions that the loss of a Friend so intimate and advantagious might make upon his mind. Nor could one mention Mr. *Moor* to him, but he was ready to break forth into *h* tears. On the morning of the next Lords day he was greatly troubled, but went to Church in the Forenoon. The next day

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g *Jer.* 17. 9. h *Crocodili lacrymæ.*

he

he went to keep a Fair about seven Miles off which was some divertion to him, but all this while (*i*) he had slain a man to his wounding, a young man to his hurt. (*k*) Sin lay at the door. And his (*l*) iniquity was ready to find him out, (*m*) his own doings had beset him about.

§. VIII. VVhile hardly any one suspected *Brinkhurst* many hard thoughts and speeches were entertained and uttered concerning the young man at *London*, the supposed Author of those Letters. Some upon the view of them observing one of those Letters so unlike the other, and neither of them by the writing, Spelling or Sense, any wayes probable to be his, hoped his innocency. But his having been lately in the Country gave occasion to many to think there had then been some previous discourse between Mr. *Moor* and him; and the Letter sent for further Advice about the

(i) *Gen.* 4. 23. (k) *Gen.* 4. 7. (l) *Numb.* 32. 23. (m) *Hos.* 7. 2.

pow-

powder gave further ſuſpicion that there had been a real intercourſe between them.

The young man in *London* is on all hands alarmed about it, who writes a Letter in his own juſtification, pleading ignorance of the whole matter. But upon a narrow ſcrutiny this unhappy circumſtance falls in; this excuſive letter was ſealed with the ſame kind of Seal with that fatal letter that required him to take the whole doſe, which (as *Brinkhurſt* hath ſince ſaid) was not done ſtudiouſly, but he ſelling Seales caſually hit upon one of the ſame ſignature, which indeed was an Ominous one. A wounded heart, with drops of blood trickling from it!

§. IX. All this while the Relations of the young man, the initial Letters of whoſe name was abuſed in thoſe forged letters, were not wanting to endeavor the clearing up of his innocency. Upon enquiry it was found that a Carrier in *Lewes* had ſometime before brought a letter with a ſmall parcel to Mr. *Moore*,

which by the bulk was ſuppoſed to be the Poyſon; this was delivered to the Carrier by an unknown hand in *Southwark*. But he added that he knew not but he might find a Letter which might prove of further concern in this buſineſs. This is that Memorable letter formerly pretermitted, but in this place more fully to be ſpoken to, which was ſent by *Brinkhurſt* to his Friend in *Southwark*, but he refuſing to receive it, it was returned to the Carrier, and by him brought back to *Lewes*. He not knowing to whom it belonged, ſticks it up in his Kitchin window, 'till the morning of that day Mr. *Moore* was buried; and at his ſetting out for *London* wanting ſome Paper, breaks open this letter, and uſeth the waſte part of it for his occaſion; but caſting his eye upon the other finds theſe the Contents of it, To deſire his Friend to write to Mr. *Moore*, according to his former Directions in *John Newtons* name, but be ſure not to mention his [*i. e. Brinkhurſt's*] or his own name, and he ſhould be ſatisfied for the charge of let-

letters, and his care in the buſineſs. This was ſubſcribed by *Robert Brinkhurſt*.

§. X. This letter, which was ſent to promote this ſin, God brought back again to be the prime means to detect it. Some thing concerning it began to be whiſpered about, and reached *Brinkhurſt*'s ear, who went to the Carrier endeavouring to get it out of his hand: an Ominous Circumſtance! *Brinkhurſt* comes home from the Fair late on Monday night, and ſome who conceived this letter written in Characters of blood, contrived that he might be taken into Examination the next morning.

§. XI. Accordingly on *December* the 2d. being Tueſday, he was apprehended by the Conſtables, and carried before a Juſtice of the Peace at the *Turks-head* Tavern in *Lewes*. Upon the firſt Examination he behaved himſelf very reſolutely, would confeſſe nothing; wholly diſowned the letter, 'till the Carrier gave in his Evidence, and

then he owned that; which being own'd, he could not possibly make any colourable excuse for himself.

§. XII. A Physitian present asked him if he knew what Poyson it was the other took, who replyed if he saw of it again he should know it. Hereupon they sent to an Apothecary for several sorts of Poyson, which the Doctor feared to shew him in the Chamber where he was withdrawn, lest he should do himself mischief with it. He was therefore brought into the room where the Justice, and a great crowd of people were. There they shewed him several kinds of Poyson, he said he knew it as much by the weight as sight, and poysing each in his hand, said, that neither this nor that was it, but poysing the yellow Arsenic, said he beleived that might be it, and instantly putting his hand to his mouth swallowed what ever he could of it. Some that stood by catching hold of the Paper scattered much of it about, he putting out his tongue licked in whatever he could

could reach of that that ſtuck about his lips and face. Remedies were immediately preſcribed, but he refuſed to receive any, they forcibly laid him down, and an inſtrument was brought to force open his teeth upon which he became more tractable.

It was an aſtoniſhing (*) thing to all preſent, to ſee him that had ſo barbarouſly murdered his very Friend, ſo wickedly attempt the ſame Horrid Fact upon himſelf, and that in the face of the Magiſtrate, when upon inquiſition for Blood.

The Juſtice Commanded his pockets to be ſearched, where they found no leſs then three knives. One of them being Mr. *Moore's* knife, and his bodkin with it. Theſe were immediately taken from him, the Juſtice thinking him no fit perſon to be intruſted with theſe edged tools.

His *Mittimus* was ſoon made, but his removal to the Goal reſpited 'till

* *Quid enim miſerius miſero, non miſerante ſeipſum?* Aug. Conſeſ.

dangerous effects of his Poyſon ſhould be over. Nor dared they to truſt him to wear a Cravat, leſt unawares he ſhould ſtrangle himſelf with it.

He that wrote for him the laſt and fatal Letter to Mr. *Moore* was ſecured at *Lewes*, and care taken to make ſure of his other Correſpondent in *Southwark*, theſe are ſince diſcharged from their confinement upon Bayl given to appear and anſwer it at the next Aſſize for *Suſſex*.

Brinkhurſt indeed ſeemed more concerned for theſe, then for any thing in this or the other world, always aſſerting, with the greateſt vehemence imaginable, their innocency and ignorance of the deſign. But ſuppoſing them thus innocent as to any murderous intention, yet to be, though but accidentally (*n*) promoters of ſo foul an action

n *Dr.* Tho. Fuller *in his Worthies* part. 2. p. 223. *of* Thomas Curſon, *Armourer, without* Biſhop-gate. *It happened that a Stage-Player borrowed a ruſty Musket, which had layn long Leiger in his Shop: Now though his part was Comical, he therewith acted an unexpected Tragedy, killing one of the Standers by, the Gun caſually going*

muſt

off on the Stage, which he ſuſpected not to be charged. Oh! the difference of divers men in the tenderneſs of their Conſciences! ſome are ſcarce touched with a wound, whilſt others are wounded with a touch therein. This poor man was highly afflicted therewith, though done againſt his Will; yea without his knowledge, in his abſence, by another, out of meer chance. Hereupon he gave his Eſtate to Pious uſes, &c. Thus as he conceived himſelf caſually (though at a great diſtance) to have occaſioned the Death of one; he was the immediate and direct Cauſe of giving a comfortable living to many, giving away hundreds of pounds to the relief of the Poor.

muſt needs adminiſter matter for deep Repentance and Humiliation, and ſhould make them (which the Lord grant it may) to take reſolutions of going ſoftly all their years, in the bitterneſs of their Souls.

§. XII. Whilſt *Brinkhurſt* was under Confinement, many beſtowed the Charity of viſits upon him, whoſe deſign it was to obtain a true account of the whole matter with its circumſtances, and to be inſtrumental in bringing this offender to a ſenſe and repentance of his Fact, and by Gods bleſſing, to

ſave a ſoul from death and hide a multitude of ſins.

As to the Motive to this Fact he would never acknowledge any, but thoſe reſolves of Revenge, taken up upon ſome difference which long before happened between them.

He, that before he was apprehended could weep at the mention of Mr. *Moore* can now diſcourſe unconcernedly of the moſt intimate paſſages of their Lives, and ſtartling circumſtances of his death without the leaſt ſign of remorſe or ſorrow. To one that applyed home to him the menaces of the Law for his Conviction, he replyed, you ſhall not be my judge. He oft would ſay he did no worſe to Mr. *Moore* than he from the firſt intended to do to himſelf, and had not that Fair diverted him he had been then in *London*, & gotten the ſame potion for himſelf. As if his ſelf-murther were a good excuſe for the murder of his Friend, as if his guilt could be extenuated by being doubled, and his ſin were the leſs bloody for being of a double die,

die. Who could but pity and bleed at heart, to hear one that had ſuch a weight on his ſoul, ſtill as it were crying more weight, more weight? to ſee him that had the blood of his innocent brother on his skirts, make himſelf more miſerable by pulling down on himſelf the guilt of his own blood? endeavours were uſed by many to convince him that the Devils deſign of ſetting him againſt his own Life was of all the greateſt. That life was the greateſt and almoſt only mercy that he enjoyed, that ſlender thread upon which his Eternal concerns did depend. That he had made his days already certainly ſhort, and what an unſpeakable madneſs it were, to cut off the little remainder of them. What folly beyond expreſſion, and paſt all revocation, if for fear of the judgment of men, he ſhould precipitate himſelf upon the fearful judgment of God, who is a Conſuming Fire, and into whoſe hands it is a moſt fearful thing to fall.

But it did not yet appear that he could be prevailed with, to ſet a due value upon

on his own life. Much was at ſeveral times ſpoken to him, tending to the information of his underſtanding, convincing his Conſcience and working Repentance and Faith; but he ſeemed to be little affected with it, only began at laſt to receive ſuch viſitants, with more ſhew of civility than at the firſt, would at parting thank them for the kindneſs of their Viſit, and ſpeak to them to pray for him, but even theſe things ſeemed to proceed but coldly from him.

§. XIV. Thus he continued till Fryday night, the Poyſon he had taken having a more dreadful influence upon his body, then ſpiritual Phyſick ſeemed to have a happy effect upon his ſoul: for though as to external obſervation, the Poyſon ſeemed to operate ſo violently with him as it had done with Mr. *Moor*, yet himſelf began now to be ſenſible of inward decayes, he complained of the dimneſs of his Eyes, and when up in his Chamber groped for the Wall, and ſaid he was confident he could not live long.

§. XV. That Evening it was the Conſtables

ſtables pleaſure, to remove his Priſoner from the *Turks-head*, to the *White-Horſe* Inn, whither with the help of two men he was able to go on foot, though a conſiderable Walk.

That night he had a very ſick time of it, and ſent the next morning for a Miniſter to pray with him, and now he began to wiſh for longer time.

To one that viſited him on Saturday, it is ſaid he Confeſſed that he had reſtrained Prayer before God, for two or three years paſt, and now found his heart ſo hard that he could not pray.

He did now betake himſelf wholly to his bed, complained much of the ſoreneſs of his throat, as ſenſible of ſome inward ſwelling in that part. He deſired viſitants might be excluded, being a trouble to him; ſo weak that he could hardly bear the diſcourſe of his guard. Thus he lay, the Chamber being kept ſtill and quiet till about ſix a Clock in the Evening, when on a ſudden he earneſtly called to thoſe about him, to pray for him, one of them catching up a Bible, asked if he ſhould read to him, who readily

readily anſwered, Yes, the other adding where would you have me read? he replyed the 51 Pſalm. A ſeaſonable Portion of Scripture for one under his circumſtances, it being one of *David*'s Penitential Pſams, wherein ſupplicating to God for pardoning grace, he begins with Original ſin, and thence deſcends to the Confeſſion of his actual tranſgreſſions, and having been a man of blood in a worſe ſenſe than when he fought the Battels of the Lord, groans out that memorable Petition. *Deliver me from blood O God!* by that time he that read was come half way the Pſalm, the ſick man began to ſtir more than ordinarily, after which lying on his ſide, he repoſed himſelf with his Head inclined upon his Arm. Hereat he that read deſiſted, 'till the other bid him read on. Before the Pſalm was finiſhed he moaned greatly, and afterwards laying himſelf down groaned yet more deeply, 'till in a little time expiring, his Breath and his Groaning were ſtopt together. It was obſerved that the Poyſon diſpatcht him in a matter of 18 hours leſs time, than it had

had done Mr. *Moor*. This was the unhappy end of this miſerable Creature as to this World. What is his final Eſtate in the other, is not our part to judg: but however to fear and tremble.

§. XVI. His ſoul having thus made its *exit*, at the ſummons of the great and terrible God, the God of the ſpirits of all fleſh, before whoſe dreadful Tribunal every ſoul muſt appear; the Coroner was ſent for to ſit upon the ſelf-murdered body, and though he could not be there, a Jury was ſummoned who veiwed the Corps. His ſorrowful Relations could not put off natural, though he had given way to ſinful Affections. They had provided decent Garments to wrap, and a Coffin to put his Body in, deſiring it might be delivered to them to Bury in St. *Michael's* Church-yard in *Lewes*, but when it could not be obtained, they begg'd the favour of being permitted to interr him in a ſpot of ground which was his own, but that alſo was finally denyed; and the Conſtables in whoſe Cuſtody the body was, thus ordered

dered its interrment. Which may be termed (*o*) the burial of an Asse, we may allude to those expressions, (*p*) *Thou art cast out of thy Grave like an abominable branch, thou shalt not be joyned with them in burial.* (*q*) *And for thy Violence against thy Brother, shame shall cover thee.*

On Monday after-noon being the 8th. of *Decemb.* a dung-Cart was provided, which being littered with Straw, the Body in its wrap, without any Coffin, was cast into it; thus with part of the face, and the feet bare, it was drawn through the Town, a ghastly spectacle to the beholders!

At a fair Cross-way, at the *Spittle*, a Grave was ready digged lying North and South, into which the Body was put by two Fellows; and their hearts failing them, for that other service, a third was prevailed with to drive a Stake through his bowels. If one so merciless to himself and Friends, might be said to have any, and not rather deserve

o *Jer.* 22. 19. p *Is.* 14. 19. 20. q *Obad. v.* 10.

that

that part of the Character which an ingenuous Hiſtorian (*r*) gives unto Bloody *Bonner*, *viz.* That corpulent Tyrant, full of guts, empty of Bowels. The Earth being caſt in upon him, a fair bulk was raiſed over the Grave, and covered with green Turf, the Stake being left viſible above it. It is ſaid there ſhall a poſt be ſet up on the place plated with Braſs, and thereon his Crimes engraven, for warning to others.

But here wearied with Travelling through this *Aceldama*, this Field of Blood; I will ſet down by his ſolitary Grave (which brings to remembrance (*s*) *Kibroth-hattaavah* in the Wilderneſs where they buried the People that luſted) and will heartily pray that the Grave of this Perſon that luſted, may (by the bleſſing of God on theſe his ſtupendious judgements) be made the Grave of Luſts, unto all that ſhall read or hear this tremendous ſtory. Deut. 13. 11. *And all* Iſrael *ſhall hear, and fear, and ſhall do no more any ſuch wickedneſs as this is among you.* Amen.

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x *Fuller's Church-Hiſtory to the end, in the hiſtory of* Waltham Abby. *p.* 18. s *Num.* 11. 34.

Some Remarks and Admonitions from the whole, to All, Chiefly for those of *Lewes*.

1 Cor. 10. 11, 12.

Now all these things happned for Ensamples, and are written for our Admonition.

Wherefore, let him that thinketh he standeth, take heed lest he fall.

Alterius perditio tui sit cautio.

IT was a smart expression of King *Charles* I. upon the insolent behaviour of the Queens Confessor(*a*) & others, in making her Majesty go on foot in a way of Penance from *Somerset-House* to *Ty-*

(a) *Ham. L'Estrange* History of *Charles I.* p. 56.

burn in the Rain and Dirt, while the Confeſſor rode in his Coach. *The* (b) *Action can have no greater Invective than the Relation.* The Application is obvious.

It remains to him at ſome things.

1. Let every one that reads, know more the Plague of his own heart, labour to be more ſenſible of in-dwelling (c) Corruption, that Sin that doth ſo eaſily beſet, the parent of Actual Sins. Turn thine eyes inward upon a heart deceitful and deſperately wicked. Holy *Bradford* hearing of the Lewdneſs of any, would ſay, *In this vile* (d) *breaſt remains that Sin, which without Gods Grace I ſhould have committed as well as he.* As face anſwereth face, ſo doth the heart of man to man: Sin in the heart is the cauſe of Sin in the life; Murther in the heart, of Murther in the hand. Oh

(b) H. L'Eſtrange *Hiſtory of* Charles I. *p.* 56. (c) *Illud eſt cor durum quod non trepidat ad nomen cordis duri.* Bern. (d) *Nullum peccatum eſt quod unquam fecerit homo, quod non poſſit facere alter homo, ſi creator deſit a quo ſanctus eſt homo.* Auguſt. Soliloq.

bleſſe

bleſs God who hath with-held thee! Oh never reſt till thou art Sanctified! pray for Renewing Grace. Men may be unblameable in the eyes of men, and yet be in the Gall of Bitterneſs and bond of Iniquity. Never reſt till thou art a new Man, but know thou (*e*) canſt as ſoon make a new world as a new heart: he in whoſe hands we are, as Clay in the hands of the (*f*) Potter, can only renew a right Spirit. It's a (*g*) Reſurrection from the Dead, a new Creation. God is the Author of the new Birth.

2. Improve every example for your good, they are written and done for your (*h*) Learning. Judgement on one is for the (*i*) inſtruction of all. Executions are done not in Priſons but on Scaffolds, and in Fields, to warn others. It's a cheap way of being wiſe. This miſerable young man was a dreadful ſpectacle of Juſtice and the fruit of Sin: he was a warning to you, fear leſt you be a warning to others. If you would not

(e) *John* 1. 13. (f) *Jam.* 1. 18. (g) 1 *Joh.* 5. 18. (h) *Luk.* 17. 32. (i) *Jude ver.* 5.

have such an End, avoid his sins. If you persist in an (k) Evil way, and be perverse in it, you know not to what Sin or Punishment you may be hurried. *Be not* (l) *High-minded but fear. Behold the goodness and severity of God; to him which fell, severity; but towards thee goodness, if thou continue in his goodness.*

3. *Observe the wonderful works of God.* The *Psalmist* speaking of the wicked laying Snares privily, saith, *All shall* (m) *wisely Consider*; how are the innocent delivered and the guilty discovered? how are the things of the wicked searched out? Come! see what God hath wrought. *David* appointed certain to (n) record. *The works of the Lord are to be had in remembrance, sought out of them that Fear him.* In this late Tragedy it is wonderful to see how the Offender was found out, and the innocent vindicated. Venture not upon Sin, presuming upon the Secrecy of it, nothing can be kept secret from God, and if he

(k) *Psal.* 28. 14. (l) *Rom.* 11. 22. (m) *Psal.* 64. 2, 5, 7, 8. (n) 1 *Chron.* 16. 4.

will

will have it known to men, he can make perſons Informers againſt themſelves. I was amazed when I heard of that memorable letter, how did God cauſe *Brinkhurſt's* own Pen to fall upon him, that which had wings told the matter. Geeſe of Old preſerved the Capitol; Lo! here a Gooſe's quill a means to clear a ſuſpected Perſon, kept by a poor Pen. The Letter ſent to promote the Sin, was brought (o) back again to be the prime means to detect it. May the Pen, Tongue, and Life of that young man never ceaſe to bleſs God! May he never forget this ſtupendious Providence;

Hinc, Macrine, diem numera meliore lapillo, Perſ.

God delivered him from the (p) Snares laid for him; *The Wicked fell into his own* (q) *Net, and was Snared in the work of his own hands, Higgaion*, Selah. *Is not* (r) *Deſtruction to the wicked and a ſtrange Puniſhment to the workers of Iniquity.*

4. *Be not over Credulous. Credula res*

(o) *Vide* Narrative. (p) *Pſal.* 141. 9. 10. (q) *Pſal.* 9. 16. (r) *Job* 31. 3.

puer eſt. Truſt not any wicked man, let him Collogue and make ſhew of Friendſhip, if not withheld, he will neither pity nor ſpare. Here's an inſtance! what obligations by benefits! did it reſtrain? Oh depraved nature of man! If there be not the fear of God, Deſtruction and Miſery are in all their ways; there is no more good nature in any man than in *Cain*, *Saul*, *Judas*, *Julian*, *Nero*, *Brinkhurſt*, &c. There are ſeven Abominations in his (*ſ*) heart. He that Hates diſſembleth, and layeth up deceit within him, and ſpeaks with a double (*t*) heart. The true Chriſtian purifieth himſelf to the unfeigned love, for the end of the Commandment is Charity out of a pure heart. If a man be wicked the ground of his love is rotten and *debile fundamentum fallit opus.* Truſt then not raſhly, but out of Judgment or diſcerning of worth, not out of humour or blindly. Remember the warning. *Truſt ye not in a* (u) *friend*—,

(ſ) *Prov.* 26. 25. (t) *Pſal.* 12. 2. (u) *Mic.* 7. 5.

every

every one will (*) *ſupplant*—, *and dig a Pit for his* (†) *friend.*

5. *Take heed of Revenge.* This was Fatal to *Brinkhurſt*; having conceived a Grudge, how doth he Cheriſh his Malice? his Luſt, the Spirit in him that luſted to Murder, could not be ſatisfyed without the Blood of his Friend. How did Revenge poſſeſſe his mind? Happy *David* that was diſſwaded from intended Revenge, when provoked by a Sapleſs Fellow, a Son of *Belial*: Saith he to (x) *Abigail*, *Bleſſed be God*—*and thy Advice*—*and thou*—*which haſt kept me from Avenging my ſelf with my own hand.* Provoke not to Wrath. O Curſed words! will you bear this? are you ſuch a Fool? *&c.* Contrariwiſe, Forgive real or conceived (*y*) wrong. Away with that Diſtinction, I'le forgive but not forget. You may remember for Caution not for Revenge.

(*) *Jer.* 9. 4. (†) *Job* 6. 27. *Pſal.* 41. 9. (x) 1 *Sam.* 25. 32, 33. (y) *Mat.* 18. 23, &c. *Mat.* 6. 14, 15. *Gal.* 4, 12. *Eph.* 4 26.

6. *Beware of Evil Company as of a Plague. Forſake the Fooliſh and* (z) *live. A Companion of Fools ſhall be* (a) *deſtroyed.* Save your ſelves from this untoward Generation. *Count the wicked your* (b) *Enemies, ſay, depart from me ye workers of Iniquity. O nimis inimica amicitia! cum dicitur eamus, faciamus, pudet non eſſe impudentem.* Aug. Confeſ. Would you Aſſociate with Lions, Bears, Wolves, Serpents, *&c.* ? Such are wicked Men. Many at *Tyburn* and on Death-beds bewail their keeping bad Company. In ſhort, joyn your ſelves with the People of God; walk with the Wiſe and you will be more wiſe. Godly and Learned Mr. *Aldrich* profeſſed, he profited much by a poor Weaver at *Rigmere*; He ſaid Chriſt walked as it were alive upon the Earth in that Man, he was provoked to good by him, had been Comforted by him, *&c.* Many Savoury Expreſſions of that Old Diſciple, *Stephen Botting* of *Lewes*, will be

(z) *Prov.* 9. 6. (a) *Prov.* 13. 20. (b) *Pſal.* 139. 21, 22.

remembred

bred: I am ſure his words have quickned many, and have taken hold of ſome ſince his death. Saints have received Gifts and Graces for Edification, and as they have received ſo will they Miniſter the ſame as good Stewards of the Manifold (*c*) Grace of God. They will watch over one (*d*) another, reprove with Meekneſs, encourage Beginners, provoke to love and good Works, Comfort with the Comforts they have been Comforted of (*e*) God. They will not Quarrel, or Diſdain. Let your delight be in the excellent ones that excel in Vertue.

7. *Reſiſt Sin in the firſt motions.* Guard thy heart. Give not place to the Devil or Sin for a Moment. If thou yieldeſt not, thou overcomeſt. One Sin makes way for another. Smaller Offences may become Parents of Signal Crimes. Anger inraged, ſo as to ſeek the life of a Friend, hath taken riſe from a ſmall diſguſt. A mortal Gangreen from a ſmall

(*c*) 1 *Pet.* 4. 10. (*d*) *Heb.* 10. 24. (*e*) 2 *Cor.* 1. 3. 4.

prick

prick of an Arterie. *Theodosius* the younger having an Apple of strange bigness presented to him, gave it to his Wife *Eudocia*, she gives it to *Paulinus* a Learned man; he, ignorant that she received it from her Husband, tenders it to the Emperor; He sends for his Wife, enquiring for the Apple, she fearing his Anger said she had eaten it, being urged to speak Truth she swore she had eat it. Upon this he produceth the Apple, and in his Jealousie kills Innocent *Paulinus*, and hated his Wife whom before he loved.

Complicated Uncleanness hath taken its rise from a wanton Eye or Gesture. Whence was *Davids* Adultery and Murther? *Ut vidi, ut perii.* No Sin will be frightful to him that is Familiar with any. Abstain from all appearance of Evil. Resist the Devil and he will Flee. Parlee not with a Temptation, you would spit at that you may yeild unto, if you demurr. He that said, is thy Servant a Dog that I should do this thing? yet afterward did it. Men proceed from (f) Evil to Evil, and many

(f) *Jer.* 9. 3. times

times cover one Sin with another, and think to escape by iniquity. This is to sow the Wind and reap the Whirlewind. The beginning of the words of his mouth is (*g*) Fooliſhneſs, but the end of his talk is miſchievous Madneſs.

8. *Read the Scriptures* (h) *dayly and heedfully.* They are able to make you wiſe to (*i*) Salvation, and are profitable to every thing. Let this word (*k*) dwell in you. *Wherewith ſhall a young man* (m) *Cleanſe his way, by taking heed to thy Word.* A young man head-ſtrong and untractable, ſuch a one the word of God will perſwade. Hide this word in thy heart. Chriſt thrice repulſed Satan with (*m*) Scripture, *It is written*: ſay, I muſt not Rebell againſt the expreſs Statute, Ordinance and Command of God. Againſt a riſing Sin oppoſe ſome Text of Scripture. If you reject Gods Word, the Devils Sophi-

(g) *Eccl.* 10. 13. (h) *Deut.* 11. 19. *Deut.* 6. 7. *Iſa.* 34. 16. (i) 2 *Tim.* 3. 15, 16, 17. (k) *Col.* 3. 16. (l) *Pſal.* 119. 9. (m) *Mat.* 4. 4.

ſtry

ſtry will prevail. In the Word are Promiſes true and precious, in the Word are Threatnings true and dreadful. Read, *he that keepeth the* (n) *Commandment, keepeth his own Soul, he that ſins againſt God* (o) *wrongs his own Soul.* Here's a Book full of God, here you may know Gods Mind and your Duty, here's the Doctrine according to Godlineſs, here's nothing but Truth given by Inſpiration of God. Read, but not as a Task, and with a reſolution to Sin. The wicked ſhall not underſtand. Purpoſe a Holy Life, and read and be Bleſſed. Say; Lord, teach me the way of thy Statutes, and I ſhall keep it to the End; give me underſtanding and I ſhall keep it with my whole heart. Captivate thy Mind to the obedience of Faith. Read alſo other good Books, away with poyſonous books, your Play-books, that ſoften the Spirit, and make you diſ-reliſh heavenly matters; we are eaſily faſhioned into what we read with Pleaſure. I ſhall commend a few; *Joſeph*

(n) *Prov.* 7. 12. (o) *Prov.* 19. 16.

Alleins

Alleins Alarm to the Unconverted. *White* of *Dorcheſter*'s Directions for profitable Reading the Scriptures. Abbot of *Cranbrooks* young mans Warning-piece. The Penitent Murderer. Be ſure read ſome ſound Catechiſme, ſuch as *Ball*, or the *Aſſemblies*. What a happy preventive of Sin would it be to have your hearts ſeaſoned with the firſt Principles of *Chriſtian Religion*? If Catechiſing had been more, Apoſtacy would have been leſs. Ignorance can never be ſerviceable to Piety. Till Truth be known it cannot be Reverenced. The loweſt Principles in Chriſtianity are the higheſt Myſteries; the greateſt ſtones are laid in the Foundation, and Support the reſt of the Building.

9. *Reſtrain not Prayer.* The Martyrs ſome of them cloſed their Epiſtles with *Pray, pray, pray.* Sad was the Condition of *Brinkhurſt*, who ſaid he had not Prayed in two or three years. Let not a day paſs without private prayer. It's certain, ſaid a bleſſed Saint now in Heaven, not only if a man do not forbear to pray now and then, but if he forbear to

pray

pray often, he will presently lie open to the Assault of all manner of Temptation, and be in danger of utter falling away from all goodness, and not without abundance of Difficulty be brought to renew his wonted course of praying again. *Arise and Pray lest ye enter into Temptation.* All your strength lies above. Prayer is a City of Refuge to fly to on all occasions. No duty so seasonable and usefull at all times as Prayer; it gains a (q) Blessing, it routs Satan: our Prayers are more grievous to him, than his Temptations are to us. Old *Dod*, whom one calls *John* the Divine, said, *a man was never in a hard Case, till he had a hard heart and could not Pray.* Are not all things Sanctified by (r) Prayer? doth not the success (s) of all depend on Prayer? do you not renew sins and need Mercies? *Let your prayer be set forth as Incense and the lifting up of your hands as the Evening* (t) *Sacrifice.* It's high time to seek the Lord, should not a Peo-

(p) *Luke* 22. 46. (q) *Eph.* 6. 18. (r) 1 *Tim.* 4. 5. (s) *Phil.* 4. 6. (t) *Psal.* 141. 2.

ple

ple pray unto their (*u*) God? Come to him by a (*x*) Mediator, never any ſought thus in vain. Can you live without God? why, ſay you, we are Lords, we will come no more unto thee? I'l ſhut up with a remarkable ſtory of that Heroical man of God, Mr. *Ignatius Jordain* of *Exeter*. Seldom or never did any come into his Company but he would diſcourſe about holy things, asking the younger how they hoped to be ſaved? the more grown, if Profeſſors, if they had aſſurance? which if they denied, he would tel them, that he was even aſhamed of them. In good earneſt (ſaid he) I would read the Bible, go into my Cloſet and lock the door, and plead with God and ſay, I would not go forth till he gave me ſome ſenſe of his love.

10. *Redeem* (y) *time*. Be honeſtly thrifty of this Talent, trifle it not away, how many that have been well educated, by miſpence of time when at their own diſpoſe, have rooted out what was plant-

(u) *Jer.* 45. 19. (x) *Matt.* 7. 7. (y) *Eph.* 5. 16.

ed,

ed, and youthful luſts have got the head of Religious Education. Eſpecially redeem time on the Lords day. Do the work of the day in the day; God, the Lord of our Time hath Conſecrated this part to himſelf. Hear what an Oracle of the Law, and a Religious man ſaith; *I have by a ſtrict Obſervation found, that a due Obſervation of the Lords Day hath ever had joyned to it a bleſſing on the reſt of my time; and the week that hath ſo begun hath been proſperous to me: and on the other ſide, when I have been negligent of the Duties of this day, the reſt of the week hath been unſucceſſful to my Secular Employments: So that I could eaſily make an eſtimate of my Succeſs the week following by the manner of my paſſing that Day.* (z)

11. *Be diligent in your Calling.* The ſitting Bird is the Fowlers Mark. When Idle, you are fit ground and ſoyl for Satan to ſow any Temptation in. To be idle is to tempt the Devil to tempt us. It is not Lawful, is a good anſwer; but, I

(z) Sir *Matthew Hales.*

am

am not at leisure is a stronger. *Jerom's* advice to his Friend was, Be *always doing some good that the Devil may not find you Idle.* Idle Persons are (*a*) Disorderly. God (*b*) worketh, and allowes of no idle person. Let Rest and Leisure fit for Business: Sleep to Rise and Labour, not to pamper Sloth. Don't think it bondage to be subject to a calling. What, a goodly Quality for a Gentleman to do nothing? Study to be quiet and do your own (*c*) Business. The *Greek* word (*d*) for *Evil* is also *Slothful*, and for *Industry*, *Good*. Industry is an act of Obedience, and may be Spiritualized into an act of Religion, saith Sir *Matthew Hales*.

12. And now one word of Comfort to poor tender Lambs whom doubtless God will bear in his Arms to the Fold of Glory. Poor Souls, weather-beaten with the stormes of Temptation are ready to cry out, they shall one day Perish; the falls of others affright them,

a 1 *Tim.* 5. 13. b *Joh.* 5. 17. c 1 *Thes.* 4. 11. d κακὸν σπουδαῖον.

and they are ready to cry out, their foot slippeth. The Buffetings of Satan make them go Mourning all the day, yet such a one may Glory in infirmities, that the Spirit of Christ may rest on him. Many are tempted to Blasphemy, Self-murder, *&c.* that while they suffer these Terrors are distracted; why, chear up notwithstanding all the fiery darts of the Devil, trust in God, he shall save thee from the mouth of the Lion. He shall deliver thee from the Enemy and strengthen thee out of *Zion*. Keep not the Devils Counsel. If thou consentest not to Satans Temptations the Sin is so far his, not thine. The Devil was neither afraid nor ashamed to Tempt Christ, who came to Succour them that are Tempted, and to dissolve the works of the Devil; for in that he suffered and was Tempted, he is able to succour them that are (e) Tempted. He was Tempted to Blasphemy, Distrust, Self-murder. In all points tempted as we, yet without Sin. Believe, and he will tread

e *Heb.* 2. 18.

Satan

Satan under your feet. Nothing befalls but what is common: whatever thou hast done, or feareſt, I charge you in Chriſt's name, be not diſcouraged. Don't ſay our hope is loſt, our ſtrength is periſhed from the Lord. Mr. *Peacock* after a deep Diſpair ſaid, The Sea is not fuller of water, nor the Sun of Light, than the Lord of Mercy. Look to *Jeſus, he will break in pieces the Oppreſſor with his ſore and great and ſtrong Sword, he ſhall puniſh* (f) Leviathan *or the Piercing, Croſſing Serpent*. He is your Kinſman, bone of your bone; did any hate his own fleſh? He is not aſhamed to call you Bretliren, may you not call him Brother, and ſay a Brother is born for a day of Diſtreſs. Don't think that Chriſt will not Succour thee. Go to him and he will return and have compaſſion, and will make thee glad according to the days wherein he hath afflicted, and the years wherein you have ſeen evil.

To Conclude all, Let us love in Deed and not in Word only, and let us

f *Iſa.* 27. 1.

be

be kind one to another, as God for Christ's sake hath forgiven us. And the Lord make you increase and abound in love one towards another, and towards all men, even as we do towards you: To the end that he may stablish your hearts unblameable in Holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints, *Amen.*

FINIS.

UMI